Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH. "WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES." TERMS—$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXII.] HARTFORD, FRIDAY MORNING, SEPTEMBER 15, 1843. [NEW SERIES.---VOL. VI. NO. 27.

The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING, AT THE OFFICE, CORNER MAIN AND ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.

Papers sent by mail at $2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more subscribers.

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For the Christian Secretary.

HOME MISSIONS.

Revival in Iowa.

Rev. Charles E. Brown, of Davenport, I. T., writes that the churches under his care at Davenport and Rock Island have shared largely in a work of grace; among the happy results of which between thirty and forty persons have been baptized and united with them, making their present number more than double what it was last autumn, and a neat and commodious meeting house has been erected in Davenport. The Rev. Thomas Powell assisted the pastor during the prevalence of the work, whose labors were much blest. The character and standing in society, of the converts, has imparted much strength to the churches, and a new impulse seems to have been given to the cause.

CONVERSION OF A MORMON PREACHER.

From Rev. S. B. Page, of Masillon, Ohio.

"Since my last, I have baptized a person who had been for five years a Mormon preacher, and who had been very successful in building up that sect. During one year, he had collected a church in Tennessee of 86 members. On his return to Kirtland, he was made private secretary to Smith, the Mormon prophet. This station afforded him numerous opportunities to become acquainted with Smith's private character, and real principles.—He lost confidence in the man and then began to question the purity of his system. After close investigation he became convinced that its foundation was sand, and in an assembly of about 1000 persons, he publicly renounced the delusion, and expressed his entire want of confidence in the leader, impiously termed by himself the prophet. Others followed his example, and the community at Kirtland was nearly broken up. Our brother is a man of considerable talent. He has delivered several lectures of late, in which he has shown the fallacy of the arguments by which Mormonism is supported in a very interesting and satisfactory manner."

DESTITUTION IN MISSOURI.

From Rev. J. S. Smith, Monticello, Mo.

"You are aware of the great extent of my field of labor, in which are six regular stations, one of which is twenty-five miles distant. But there are several other places of considerable importance destitute, which I cannot even occasionally supply. One of them is the county seat, where is a small church. Some of the members recently came to one of my meetings at St. Francisville, and solicited me, for the Lord's sake, to visit them and preach in that place. I did go there, and I was received by the people with that attention and kindness which ministers may expect from those who are famishing for want of the bread of life.

One man, a tavern-keeper, not at all religious, requested me to make his house my home, whenever I visited the place, and offered, if I would preach there, to open his house, prepare it for the accommodation of the people to worship, and keep good fires in winter. This is only one instance. I have before me three other places where the invitation is quite as urgent.

There are two counties in this region where there is not an ordained minister residing, and but one Baptist preacher (a relation of mine) ever visits them to preach. He stated to me that he had preached in some neighborhoods recently where the people appear perfectly wild. He was much amused and surprised to notice their singular behaviour at first, but was much gratified when about to leave them, to hear them entreat him to return and preach to them again. Your Society has done much good in this country. Let it not become weary in well doing."

The above is very common language to us.—The Executive Committee read it more or less every week. We trust that the occasional publication of such articles will awaken the warm sympathies of all of our brethren, so that we may be furnished with means to send the gospel to all such places.

A MISSIONARY FALLEN.

It has become our painful duty to announce the decease of Rev. Tobias Pinkham, our missionary at Tioga, Pa., who died on the 17th August, of a pulmonary complaint in the 43d year of his age. He had been three years usefully employed at the station assigned him. The circumstances under which he labored, required much patience and perseverance, and he exercised those virtues to a commendable degree. The good effects of his ministry were seen in an increasing confidence of the people and strength of the church. Through his exertions, a neat house of worship has been erected in the village of Tioga, in the approaching completion of which he hoped to see a fresh and encouraging impulse imparted to the cause.

His death was unexpected. He had suffered from the influenza, but in his last communication to us of 3d ult. he spoke of an improved state of health. On the 17th, he rested from his labors. His surviving family deserve the sympathies of the church.

BENJAMIN M. HILL, Cor. Sec.

For the Christian Secretary.

London Peace Convention.

The most prominent measure of the Convention was that of memorializing all the governments of the civilized world in favor of arbitration as a substitute for war, by urging them to insert in every treaty a clause binding the parties to settle whatever difficulties might arise between them, by reference in the last resort to an umpire mutually chosen; a principle just as applicable to nations as to individuals, and as likely to prove successful. The following is a copy of the address adopted for this purpose:

"The delegates appointed to represent the Friends of Universal Peace of various nations, assembled in Convention in London, June, 1843:

"To the Governments of the civilized world:

"For rational beings, possessing immortal souls, to be systematically trained to kill each other, is in itself so utterly opposed, not only to the Christian religion, but to the dictates of humanity, that nothing but the natural depravity of the human heart, the force of education, and long familiarity with war, can account for the general prevalence of this monstrous system.

"Under a deep sense of the enormous evils which mankind have so long and so extensively suffered from the wars which have desolated the earth, this Convention is more especially impressed with the great responsibility of those who are in a position to direct the councils of nations, and appeals to them to adopt the most effectual measures to prevent the continuance of this terrible scourge of the human race.

"The Convention is of opinion that one of the greatest securities against the recurrence of international warfare, would be *the recognition of the principle of arbitration*, and the introduction *of a clause into treaties between nations*, binding themselves to refer all differences that may arise, to the adjudication of one or more friendly powers; and it earnestly recommends the adoption of this practise.

"The Convention, in a spirit of Christian love, respectfully urges upon those who are invested with the highest authority, the promotion of 'PEACE on earth, and good will to men;' and would also express its conviction that such a course would be especially blessed of HIM, 'by whom Kings reign, and Princes decree justice.'

"Signed on behalf of the Convention,

"CHARLES HINDLEY, *President.*

This address has already been presented to several leading governments of the old world; and I will hereafter relate how it has been received.

Sept. 2, 1843. G. C. B.

From the North Western Baptist.

Dialogue

BETWEEN L. AND W., ON THE APOSTOLICAL OFFICE AND SUCCESSION.

W. Well, friend L., I have frequently called upon you, and by some means our conversation hitherto has been of a literary cast, and interesting to me; but since I last saw you, I have thought it might not be unprofitable to ascertain what are the chief points of difference in our faith and practice.

L. This would be very pleasing to me, and, doubtless, profitable, if the inquiry be conducted in the meekness of that religion of which we profess to be its ministers.

W. I have no doubt this will be the case. I would therefore suggest that the most of the difficulty may be traced to the difference of our views of the apostolic office.

L. Probably. And to come at once to the subject, you will please state your views on that point.

W. Episcopalians believe that Christ designed to continue the apostolic office till he should come again. Not surely in the line of Peter alone as the Romanists hold, but of all the apostles, who were equally authorized to ordain others as their successors. We consider that the commission given by Jesus, at the close of Matthew's gospel, and the promise of being with them to the end of the world, applied to the twelve and their successors in that office, and to them only.

L. I have so understood your belief, though I have never before thought much upon it, less perhaps than its importance demands. I perceive, however, at once a difficulty in your succession; the want of qualifications for such an office.

W. What qualifications do you deem requisite?

L. For an apostle, it was indispensably necessary that he should be able to testify as an eyewitness to all the important facts in the life, death, resurrection and ascension of the Saviour. So that when the vacancy in the apostleship, occasioned by the defection of Judas, was to be filled, none could be allowed as candidates for that office but such as had "companied with *them* all the time that the Lord Jesus went in and out among *them*, beginning from the baptism of John, unto that same day that he was taken up from *them*, must one be ordained to be a witness with them of his resurrection." Acts i. 21, 22. This is the first qualification, and for this they are evidently chosen. "And ye also shall bear witness, because ye have been with me from the beginning." John xv. 27.

W. But you would exclude St. Paul from the number of the apostles, though he claims to be one. He asks—"Am I not an apostle?" 1 Cor. ix. 1.

L. In the same verse he says: "Have I not seen the Lord?" and of such importance does he view this personal knowledge of Jesus that he pleads a miracle to support his claims, which, if he had not made good, he would have renounced his pretensions to the apostolic office. 2 Cor. xii. 4.

W. You will not pretend that St. Paul was a witness of the above facts!

L. Certainly I will, for I have his word for it. Acts xxii. 15: "For thou shalt be his witness unto all men of what thou hast seen and heard."

W. This qualification I grant their successors have not.

L. A very serious admission! But have your bishops the power of working miracles?

W. They do not pretend to that at the present day.

L. But this was essential to the apostleship. Jesus often foretold what they should do in miracles; he commissioned them to work miracles.—They often wrought miracles in confirmation of their apostleship. Mark xvi. 20. It was by them deemed as a sign of apostleship. 2 Cor. xii. 12.

W. I never supposed that miracles were to be continued, as there is no demand for them.

L. Consequently, I infer there is no demand for that *office*, for which they were a sign. But there is yet another peculiar apostolic qualification, which I think your bishops have not—the power of conferring the "Holy Spirit on whomsoever they laid their hands."

W. In the office of confirmation in our church we observe that rite.

L. I know you do—but is the Holy Spirit conferred in that ceremony?

W. It is prayed for, and some are of the opinion that it is actually done: but I cannot say that more should be intended than setting apart by prayer.

L. There it is where *your* apostles and the *old* apostles differ again. There was no doubt on this point among them. Acts viii. 18. But I will add no more till those are cleared out of the way.

W. Well, I admit that it is not expected that our bishops should possess all these primitive miraculous qualifications for which the twelve were distinguished and yet be their successors in preaching the word and ruling the church.

L. Then say at once that they shall have successors in the church in the office of teaching what Christ had prescribed for them, and that the church, as in Acts i., shall have the power to designate them, and we will agree. But to have a long line of apostles, or bishops, with all their *authority*, and a very different *salary*, without one qualification to raise them above the simple teacher, is dangerous to the church, and has abundantly proved so. Indeed, it is too bad.

GAIUS.

Long Buried Seed.

The following fact is stated in a letter lately received from Dr. Philip. During his recent visit to different parts of Southern Africa, he discovered several Christian villages, where, ten years before, he could not find a single believer. Within this period, there had been an interesting revival. A young native who had become thoughtful, communicated his feelings to others of his own age; they likewise became anxious for their personal salvation. Those who were older at first thought them mad; but they soon found themselves in the same circumstances of solicitude and distress. The work went forward; and there, in that distant and lonely spot, many, without the counsel or guidance of any Christian minister, were hopefully converted to God. And when the first missionary visited them, they received him as if he had been an angel from heaven.

What now is the explanation of this remarkable phenomenon? After careful inquiry, Dr. Philip was enabled to trace it back "to a few handful of seed which had been sown sixteen or seventeen years before, in the minds of some children." Mr. Reed began his mission at Lattakoo in 1816, and after three years of faithful labor, perceiving no indication of good, he left the place. Many years subsequently, Mr. Moffat, his successor, declared that no conversions had taken place among the Batlapi. It was said that they had rejected the word of God, and God had rejected them. But soon after this, the seed which had been so long buried, began to reveal its hidden life, far from any missionary station and at a place where no religious culture had been bestowed.—*Day Spring.*

Selfishness in Prayer.

It would seem that this hateful principle would not operate when we come into the secret place of the Most High, and under the shadow of the Almighty. But its power may be felt in the most hallowed retirement of the soul in this world.—Even in seeking for spiritual blessings, it may show its odious workings. How often are they sought chiefly, or wholly, for personal comfort. The suppliant desires pardon, clear views of divine things, free access into the presence of God, &c., because, by all this his own soul will be filled with peace and joy. And this is the object of his pursuit. Mere personal advantage is his aim.

These blessings are indeed those that most ennoble and elevate the soul, and most worthy are they of ardent pursuit. But desire for their attainment for mere purposes of individual and private advantage, is not the most honorable position of the soul. While personal comfort may be properly one of the motives for seeking such blessings, let it not be the great end. The Christian has alliances more or less close with numbers of his fellow travellers to eternity, and over them he is bound to exercise that kind of influence which will best aid them in securing eternal life. These spiritual blessings will confer on him this power of doing good. Let this benevolent purpose of his soul be a grand argument in prayer for them. While the joy of his own heart in these blessings animates him to seek them, let the joy of being made a blessing to others by them, become a powerful incitement in their pursuit.

The case of David is a delightful illustration of this point: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." It was not merely that the joy of God's salvation might become *his own*, but that by it in his heart he might diffuse spiritual blessings around him. We should set a special value on spiritual blessings as aiding us in lightening the burden of human sorrows, and multiplying the heirs of everlasting life.—*Bost. Recorder.*

From the Baptist Advocate.

Elder John Marshall.

WILLINGTON, Ct., July 22d, 1843.

DEAR BR. MACLAY.—I did not know but I might obtain some further particulars of the occurrence respecting which you wished me to write you, but I suppose I shall not be able to make the account any nearer perfect than the following:

It was during the "New Light" stir, in the days of Whitefield, that Elder John Marshall, a Baptist preacher, who came from East Windsor, or that vicinity, was travelling towards the eastern part of Connecticut, and gathering a congregation in the town of Tolland, in the open air, (the best temple he could obtain,) he preached to them the gospel. For this offence against the law, as he had not obtained license from the "regular" minister of the place, he was arrested, tried and placed for two or three hours in the stocks, on a hot summer's day. Here, however, he continued preaching to those who gathered around, and among them was the person who had entered the complaint against him, who, we are told, actually became so far softened in his feelings, that he procured a bush and held it over the Elder's head to shelter him from the sun. After Mr. M.'s release from the stocks, he was sold to a man in the south part of the town, to work out the costs of prosecution, amounting to about two dollars.—But not recognizing the justice of such proceedings, he left the man's service, and proceeded south to Coventry, where, being admitted into a dwelling house, he assembled another congregation, and preached the gospel again. During his discourse, two men arrived in pursuit of him, to take him back to the service he had left; but a subscription was immediately made up by some of the congregation, without interrupting the discourse, and the men went back with the two dollars instead of the elder. After sermon, being informed of the circumstance, Marshall simply replied, "Well, silver and gold have I none, but such as I had, I have given you. The elder used frequently to say after this, that he "took his *degree* from Tolland stocks. From Coventry he travelled to Windham, where he was again arrested for preaching, and imprisoned in the common jail. It is said that the very words of his indictment were, "for preaching the gospel contrary to law!" Rather a singular charge, and we suppose the elder regarded the *law* as in fault rather than the *gospel*. The last that is known of him is, that he afterwards went to Vermont and continued his labors as a preacher.

The foregoing are the facts so far as I can ascertain them. You may make the best use of them you can. This, however, is only one out of many similar cases which have occurred in this State under the *old regime*.

Accept the kind regards of myself and family.

Yours affectionately,

E. CUSHMAN.

From the Baptist Advocate.

Reminiscences of a Voyage to Turk's Islands.

MR. EDITOR,—It has come to pass in these modern times that almost every traveller, whether by land or water, furnishes to the public an account of whatever may have been interesting in incident or beautiful in scenery, within the range of their observation. To me many of the "pencilings by the way," have afforded more or less of entertainment, while all will admit, that much has been written that had better never seen the light, (Dickens' Notes for instance.) With no disposition to "follow the multitude to do evil," but imitating what I conceive to be worthy in example, I have referred to some memoranda kept during a voyage to the above mentioned Islands, supposing they might be interesting to some few, at least, of your many readers.

It was on the morning of July 3d, that we set sail from New York in the ship Liberty, commanded by Capt. P. P. Norton. The wind favored, and we glided off in fine style, with every prospect before us of a pleasant and prosperous voyage, that is, as far as a noble ship, with an amiable and accomplished commander, could contribute to render any voyage pleasant and prosperous.

Nor were we disappointed in the hope so fondly cherished and prayed for. Of our ship I should have to say a great deal, to say more of her than she deserves. She is one of the first class, her tonnage large, and of the very best sailing qualities. In regard to her speed it need only to be said, she completely distanced the packet ship Roscius by several days, on her last passage from Liverpool. That certainly is no small praise for any ship. The Liberty is owned by Messrs. Post & Phillips of your city; these gentlemen have spared neither pains nor money in making her all that could be desired for the comfort of passengers, nor have they overlooked the happiness of the sailors, in fitting and furnishing her for her appropriate element. In regard to our officers, if they had a crack and well found ship, they well deserved her. Capt. Norton, and his mate, Mr. Baker, appeared to be perfectly at home in their profession, their orders were promptly given, but always in kindness, and what increased my regard for these gentlemen, was their high veneration of religion and its institutions; you will imagine, Mr. editor, my gratification, when I ascertained from one of the mates, that all profanity on board of that ship was by the captain's orders strictly forbidden. I have always cherished a lively interest in that class of men, "Who go down to the sea in ships and do business upon the mighty waters." An opportunity was now presented of seeing them and associating with them on their chosen element. It is here they are most natural—most like themselves. I could scarcely account to myself for many things I saw and heard among them. To meet persons who have spent all their lives on shore, well educated in all the refinements of life, deeply read in English literature, and indicating a high degree of mental and moral culture, is not at all surprising, but to find all this among those,

> "Whose march is on the mountain wave,
> And whose home is on the deep,"

excited a degree of interest in my mind, amounting to admiration. Many conversations held on board of that ship, upon religious and other subjects, will be among the most pleasant reminiscences of my life. Passengers, and sailors even, are wont to regard the captain of a ship at sea with very peculiar feelings. Passengers usually consider that the captain can do almost anything, control the elements, make the ship sail with or without wind, or, failing in this, he certainly ought to know in a calm, when the wind will rise, and whether or not it will be fair or dead ahead. Many a blessing he gets for fair winds, and many complaints are uttered against him for what he can no more control than he can winds; full many times in the course of a passage he is asked, "Whether they are half way?" and "How many miles is it to New York?" "Do you think captain we will be in by Sunday?" Put a little of the brogue on to this, and you have the dish served every day for our ship masters, from one post to another. On the other hand, Jack regards the *old man*, as the captain is called, with all becoming respect, even in a degree approaching to awe. He somehow or other feels as though the captain controls his destiny during the voyage, and especially if his wages has been taken up in advance, and instead of having anything coming he is actually in debt to the ship. But we trust a brighter day will dawn for sailors; something has been done—but much remains to be done. Many of them have taken the "pledge," some keep it, others violate it. They need as much as anything, to have their moral feelings cultivated, to be taught to act from principle and not impulse. We sympathize with the sailor, we feel for his hardships, we conceive aright of some of them, but not all, far from it, they may become just what we have thought them to be, let it be our prayer that they soon may.

I have intimated already how much the officers of this ship regarded the ordinances of religion. In reference to Capt. Norton, God's dealings in Providence toward him had doubtless contributed to this. But a few months ago, on board that very ship, "The desire of his eyes" had been removed from him by death, far away from land and from home, she who had been the choice of his youth, the comfort and solace of his life, was separated from him, and he was left to mourn and weep in sadness alone. She died in the triumphs of faith. Knowing in whom she had believed, and assured that her Saviour could keep against that day what she had committed to his trust. He had therefore the best consolation he could have under a trial so severe, under circumstances so overwhelming. He had seen how a Christian could die, as he had before seen in her, how one could live. Often in that cabin where her freed spirit had taken its flight to realms of unfading light, did the words of the poet, Young, occur to my mind, where he describes the chamber where the righteous die as being

> "Privileged above the common walks of virtuous life,
> Quite on the verge of heaven."

The weather was delightful, the days fine, and the nights more so, if possible. The winds were light, and for the most part favorable. We continued our course, occasionally passing vessels, standing in different directions. When the Lord's day came, all was still, and seemed to wear the aspect of a quiet Sabbath. The ship, as if conscious of the sacredness of the day, went more quietly through the water. A proposition was made that I should conduct religious service on the quarter deck; I need not say this was to me peculiarly gratifying. The mate very soon arranged seats, and all hands were called aft. A few kind words were spoken by the captain, in which he expressed the hope that all might listen with pleasure and with profit to the message of eternal life. The worship then commenced; a most delightful season it was, some tears fell from eyes unused to weep, I trust also impressions were made not soon to be forgotten. This was followed by personal conversation with several of the seamen. They generally confessed the importance of religion, but they considered it next to impossible for them ever to become Christians. They suppose life in the forecastle to be particularly unfavorable to piety. They would be laughed at, and ridiculed by their shipmates, if thought to be serious. I endeavored to show them the weakness of these objections, and prayed that the day might soon come when "the abundance of the sea should be converted to God." The passage out was made in a little over ten days, my health in that time had been rapidly improving. I was glad to place my foot on terra firma. I sought, and soon found the Baptist missionary at Grand Key, Rev. Wm. Littlewood, of whose labors, with those of his excellent lady, I will furnish some account in my next. J. L. H.

Jesuits never Sing.

A converted Roman Catholic priest, who spent the noviciate at Rome, and was familiar with the characteristics of the different ecclesiastical orders who throng and curse that city, states that whatever else the Jesuits do, it is *contrary to the rules of the order* TO SING. We are not surprised at this, knowing the humanizing effect of music and the kind of work which they have in hand. They would be half unfitted for their intrigues and plots of mischief for the world, if the spirit of song were to be allowed to breathe upon their souls.

We were reminded at once, on learning this fact, of the words of *Shakspeare:*

> "The man that hath no music in his soul,
> Or is not moved by concord of sweet sounds,
> Is fit for *treasons, stratagems and spoils.*"

THE INQUISITION.—The Catholic Herald, of this city, in reference to the statement by Col. Lehmanowsky, now a minister of the gospel, who commanded the detachment of the French army that destroyed the Inquisition in Spain, justifies the infernal tribunal, and thinks "the instruments of torture were exhibited to the culprit to produce terror" only. That's good: only defend the Inquisition, and its terrible atrocities, and Romish priests will soon find their "occupation gone."—*Bap. Record.*

Mode of Oxford Operation.

DESCRIBED BY BISHOP M'ILVAINE.

Should we conceive of the grand enemy, actually employing a band of men, concealed under profession, (and we may do so, for the sake of illustration, without offence) to lay open a secret road for popery, into the very citadel of the protestantism of England, we could readily understand that they would select the most *gradual* means, as the most *effectual;* the most *noiseless and unseen*, as the most *ensnaring* ; that they would seem to be great opposers of Romanism in some points, while insinuating it in others : would break ground at a distance, where they would be least feared and remarked ; get their position fixed in peace, 'while men slept,' then cautiously commence approaches, gradually familiarizing the watches upon the walls with the sound of their working, and never putting forth a new approach till the novelty of the former was forgotten. We can readily conceive that the weapon of such a siege would not be as the Roman Catapult, hurling, in open day, its bolts and fiery darts. Some christian Archimedes, with the bright mirror of the word, would soon burn up the engine, and put the workers in confusion. But the weapon would be the *pick* of the sapper, digging at the base ; and the foundation selected would be that of the bastion, which, while in reality, the key of the fortress, *is least known in that importance to the multitude*, and therefore, the least watched ; and their object would be, like that of the gunpowder plot, under the Senate-house and throne, to subjugate the whole in the ruin of the head ; and could they only persuade some honored and trusted men of the city, under the sincere supposition, on their part, that they were only searching after *hid treasures of antiquity*, or endeavoring to effect some useful *restoration* in the old walls of a venerable monument of ancient prowess, *to do the digging for them*, till they themselves could work unseen in the mine, it would indeed be great gain. By and by, it would be seen, that a portion of the wall was fallen—then another, but each with such interval that all lookers on had grown familiar with the sight of the first dilapidation, before the second was permitted. By and by, that bastion is in ruins, and the city at the mercy of the enemy, but all has gone on so gradually and imperceptibly that it excites but little or no apprehension."

Madagascar.

It is just announced that this great island, containing four millions of people, where Christians have suffered the most bloody and unrelenting persecution from the cruel Queen, and who recently ordered two Christian converts to be cut up into inch pieces, is beginning to see a clear sky. A letter from a lady at Port Elizabeth, connected with the London Missionary Society, says: "I received a letter from Mrs. Johns a few weeks ago. She was quite well, and as it regards Madagascar in good spirits. Her dear devoted husband had just arrived from Madagascar, and his hopes of a wide door being opened there fill him with encouragement. At Nozametzia, Mr. Johns left Rafarava and Joseph. They were satisfied and happy to remain among their countrymen. I am now laboring in the great cause. Several chieftains along the western coast are anxious for teachers, and promise protection to those who come."—*N. Y. Bap. Reg.*

HONG KONG.—A letter from Mr. Shuck, of the 24th March, states that the mission chapels have been enlarged and improved. The preceding Sabbath, there was a thronged assembly at Chinese worship. The English meetings are also encouraging. A gentleman and lady were to come before the church as candidates for baptism the next evening. The church has now fifteen names. Four or five others are expected to join soon, and there are two or three inquirers.—*Ib.*

From the Religious Herald.

PAINT CREEK, Kanawha, Aug. 10, 1843.

Dear Brother Sands :

Permit me to say to the friends of Zion, through the columns of the Herald, that the Lord is reviving his work among us. The three churches on the river above Charleston, viz :—Gauly Bridge, Kanawha and Salines, had been without regular preaching for two years. About the first of last December, I engaged to preach for them. Having obtained the aid of brethren J. N. Johnston and A. C. Dempsey, we commenced, on the 17th of June, a series of meetings with these three churches; we also preached at Terra Salis and Charleston.

These brethren continued with us two weeks, and preached the gospel faithfully, showing the lost and helpless condition of sinners pointing them alone to Jesus Christ, and proclaiming remission of sins through faith in his name. During which time and since, I have baptized 15 willing souls—three others were received on last Lord's-day for baptism, and others are expected at our next meeting. There are also others who are concerned upon the subject of religion, but have not as yet professed the faith of Jesus Christ.

Those who have joined the church are young, and their professions were, in general, very clear indeed.

There is a wide field of labor here, that is but little cultivated, which might, and ought to be occupied by the Baptists. May the Lord send more laborers into his vineyard, and cause those already in to be more faithful. This is quite an important era with the churches here ; much can be done *now*, that cannot be done five or ten years hence.

Pray for us, that Christians may ever be active in the service of God—never weary in well doing.

Yours, in hope of eternal life,

M. C. ROCL.

THE LORD'S PRAYER.—The following passage by Montgomery is beautiful :

"How many millions and millions of times has that prayer been offered by Christians of all denominations ? So wide, indeed, is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar upon the sea, it is ascending to heaven like incense, and a pure offering. Nor needs it the gift of prophecy to foretell, that though "heaven and earth shall pass away," these words of our blessed Lord "shall not pass away," till every petition has been answered—till the kingdom of God shall come, and his will be done on earth as it is in heaven."

Christian Secretary.

HARTFORD, SEPTEMBER 15, 1843.

Commencement at Brown University.

The seventy-fourth annual Commencement of this venerable Institution took place on Wednesday the 6th inst. The festivities connected with the occasion have been unusually interesting. A large number of graduates from abroad were in attendance, and the citizens of Providence manifested their usual interest in the various exercises.

First came the celebration of the new Association of the Alumni on Tuesday forenoon. The occasion attracted many who have not been present for several years ; and the deep interest which the sons of Brown feel in their *Alma Mater* has been heightened and gratified by the evident tokens of her prosperity and increasing usefulness. The Oration, by Hon. JOHN PITMAN, of Providence, was upon *The Early History of the University, with some sketches of the distinguished graduates of the last century.* The subject was very appropriately selected for the first anniversary of the Association, and was handled in an able and interesting manner, the narrative being frequently enlivened with beautiful and eloquent passages. After the exercises, the Society proceeded to Commons Hall, where dinner had been provided ; and where also they enjoyed a "feast of reason and flow of soul." Hon. TRISTAM BURGES presided. An amusing song, written for the occasion, was sung, sentiments were offered, and speeches, witty and eloquent, were made. The whole celebration passed off finely, and will doubtless be long remembered by those who enjoyed its festivities.

In the afternoon was celebrated the anniversary of the two societies of the under-graduates, the Philermenian and United Brothers. The Oration, by BENJAMIN F. THOMAS, Esq. of Worcester, was upon *The Culture of the Mind, with respect to the Ideal and the True.* It was an interesting, well-written production, and delivered in a style of graceful and manly eloquence. The Poem was pronounced by THOMAS A. JENCKES, Esq. of Providence. His theme was *The Follies of the Age*, which he severally satirized, as they appear in politics, commerce and literature. The Poem contained some passages of wit and beauty, but as a whole we did not consider it a superior performance.

Rev. Mr. IDE, who was appointed to preach the annual Sermon before the Society for Missionary Inquiry, did not appear on account of ill health, and consequently no meeting was held. This was a great disappointment to the members of the society and many others who were anticipating their choicest entertainment in the missionary address

At half past 9 o'clock on Wednesday morning a procession was formed in the College yard, which, headed by the Providence Brass Band, marched to the meeting-house of the First Baptist church where the Commencement exercises were held. The day was fine, the procession was large, and made an imposing appearance as it passed on its way through the streets thronged with multitudes of spectators. The large house was filled to overflowing with the literati and the elite of the city, who manifested their interest in the occasion by their continued attention to all the performances. The young gentlemen who engaged in the exercises, performed their several parts with great credit to themselves and their honored *Alma Mater.* There was a vigor of thought, elegance of style, and manliness of elocution displayed in many of the pieces which we have seldom seen surpassed on such occasions. We marked as among the best performances, the Latin Salutatory, and "The Last Days of Lord Byron," the authors of which both pursued their preparatory studies at your Institution at Suffield. Three of the young gentlemen to whom premiums were awarded, also fitted for College at the same place. The valedictory oration and addresses were in the best style of composition and delivery. The exercises were in the following order :

MUSIC.—PRAYER.

1, Salutatory Oration in Latin ; Henry Day, Westfield, Ms. 2. 'The American Navy ;' an Oration of the first class; George D. Miles, Boston, Ms. 3. 'The Judicial Character ;' an Intermediate Oration ; Charles W. Hewes, N. Reading, Ms. 4. 'The Cultivation of Pulpit Oratory.' Isaac F. Jones, Weston, Ms. 5. 'Causes of the Permanence of the Roman Catholic church,' Edwin T. Winkler, Savannah, Ga.

MUSIC.

6. 'The Career of the Duke of Wellington'—a Dissertation, Daniel F. Morrill, Amesbury, Ms. 7. 'Intellectual and Social Benefits of Commerce,'—a Dissertation, Benjamin N. Lapham, Burrillville. 8. 'Genius a Creative Power,'—an Essay, William Knowles, Westerly. 9. 'College Memories,'—a Poem, Tracy P. Cheever, Salem, Ms. 10. 'The Power of Ceremonial Forms,' an Oration of the first class, Harrison V. R. Lord, South Orange, Ms.

MUSIC.

11. 'The Sway of Original Thought,'—an Oration of the first class, Harrison C. Page, Dunbarton, N. H. 12. 'The last days of Lord Byron,'—an Oration of the first class, Wm. W. Whitman, Westfield, Ms. 13. The Philosophical Oration. 'The Prophetic power of Philosophy,' Percival W. Bartlett, Worcester, Ms. 14. 'The Classical Oration. 'The Claims of Liberal Studies upon Professional Men,' Andrew Croswell, Falmouth, Ms.

MUSIC.

AWARD OF PREMIUMS.

CONFERRING THE DEGREES.

15. 'The Education of the Sentiments.' An English Oration, with the Valedictory Addresses ; Robinson P. Dunn, Newport.

PRAYER AND BENEDICTION.

The following parts were also assigned for commencement, but the speakers were excused, viz :

1. An Intermediate Oration, Benjamin Gardner, Warwick. 2. An Oration of the second class, Lyman Jewett, Boston. 3. An Intermediate Oration, Austin Norcross, Templeton, Ms. 4. An Essay, Wm. R. Pierce, Middleboro', Ms. 5. An Oration of the first class, Robert B. Smith, Charlotte co. Va. 6. An Intermediate Oration, Harvey D. Walker, Mendon, Ms. 7. An Oration of the second class, William Walker, Dighton, Ms.

The Degree of Bachelor of Arts was conferred in course on the following young gentlemen :

P. W. Bartlett, T. P. Cheever, A. Croswell, H. Day, R. P. Dunn, A. Gale, B. Gardner, C. W. Hewes, C. S. James, L. Jewett, I. F. Jones, W. Knowles, B. N. Lapham, H. V. R. Lord, G. D. Miles, E. L. Miller, D. F. Morrill, A. Norcross, H. C. Page, W. R. Pierce, A. G. Remington, R. B. Smith, W. M. Thayer, A. Van Buren, H. D. Walker, W. Walker, F. H. Weld, W. W. Whitman, and E. T. Winkler.

The following gentlemen of the class of 1840, were admitted to the degree of A. M. in course :—Wm. T. Brantly, William Gaston, Horatio G. Morse, Benjamin Franklin, James R. Boise, Nathaniel B. Cook, Edmund V. Hathaway, Nathaniel Morton, Thorndike C. Jameson, Heman Lincoln.

The following gentlemen were admitted to the same degree, out of course :—Rufus Hodges, class 1823 ; Lewis W. Clifford, class 1825 ; Charles Chamberlain, Horace T. Love, class 1836 ; Alexander Burgess, class 1838 ; Seth Mann, Jr. class 1839.

Rev. G. F. Needham, an alumnus of Wesleyan University, and Arthur F. Drinkwater, an alumnus of Waterville college, were admitted to the degree of A. M. Mr. Alexander Duncan, A. M. at Yale, was admitted *ad eundem* at this University.

The honorary degree of LL. D. was conferred on Hon. John Pitman, Judge of the U. S. District court for the District of Rhode Island, and on the Hon. Ezekiel Whitman, Chief Justice of the Supreme court of the State of Maine—both graduates of the University.

The premiums, founded by Rev. Henry Jackson and by Hon. Nicholas Brown, were publicly awarded by Dr. Wayland, as follows :

Jackson Premiums.—In the Senior class, three of $25 each, viz :—Harrison V. R. Lord, for the best dissertation in Mental Philosophy, Andrew Croswell, in Moral Philosophy, Robert B. Smith, in Political Economy.

University Premiums.—In the Senior class, divided premium, Henry Day $15 for the highest attainment in Astronomy ; Harrison C. Page, $10 in the same science.

In the Junior class, three premiums of $20 each, as follows :—Alfred E. Giles, for the best dissertation in Physical Science ; S. Dryden Phelps, for the best dissertation in the department of Rhetoric ; James H. Morton, for the highest attainment in Mechanical Philosophy.

In the Sophomore class, Isaac F. Cady and Thomas S. Drown, $10 each, divided premium, for English composition ; Alfred F. Allen, $15 for the best Latin Essay ; Jas. M. Symonds, $12 for the second best ; Levi W. Meech, $15 for the highest attainment in Mathematics.

In the Freshmen class, William A. Reed, the second premium of $10 for Latin composition.

The Oration before the Phi Beta Kappa Society, on Wednesday afternoon, by Hon. JOB DURFEE, was a profound and eloquent production. His theme was *The Law of Progress*, or *The Influence of Scientific discovery upon Civilization ;* and for nearly two hours a large and attentive audience were delighted and instructed by the wisdom and eloquence of the venerable speaker.

The festivities of the commencement must have impressed all who were present with the value and increasing usefulness of this time-honored University. Its ample and thorough course of instruction, its able and efficient Faculty, its valuable and increasing Library, and its healthy and beautiful location, ought to attract yearly a large number of the youthful sons of country to its classic shades.—The Freshmen class already numbers about forty. ***

News!

A trio of Puseyites, or Varioloid Romanists, as the Protestant Churchman styles them, have undertaken to make converts to Episcopacy, or rather to Puseyism, by writing *down* other denominations, and writing *up* their own,—in a series of Tracts on a plan similar to the celebrated Oxford Tracts, or "Tracts for the Times," as they are called. The *American* series is styled "Tracts for the People ;" but how the authors could ever dream of getting up such *stuff* as the Tract before us contains, and call it a "Tract for the *People*" is to us utterly astonishing. We can account for it upon no other principle than to suppose they considered the people in a state of ignorance and blindness as gross as that of the Hottentots.

The writer of Tract No. 1, which is devoted expressly to the abuse of the Baptists, appears to think that the *people* have very little to do with the Bible ; hence he only goes back to the beginning of the *dark ages* to show the origin of Baptist principles. The first instance of this *heresy* he says, occurred in the commencement of the *third* century, when a writer suggested his singular opinion and wish that the baptism of infants, which was then and always had been universally practised in the Church, should be postponed. In the middle of the fourth century another writer gave his opinion that it would be well to delay the baptizing of infants, &c. Nothing further was said against infant sprinkling till the *twelfth century !* This certainly must be *news* to the Baptists of the *nineteenth century.*

In showing to his own satisfaction, perhaps, the *origin* of Baptist principles, and their rise and progress, he says the Albigenses and Waldenses were conspicuous for their heresies ; among which he admits there were those among them in 1126, who admitted the baptism of adults, but rejected that of infants," although he commences his Tract by saying, "No distinct congregation, no organized society of Baptists existed at any time during the first 1500 years after Christ."

He says "the Baptists are ashamed of *their origin.*" This we know will be *news* to our readers.

"There are now about *forty* different kinds of Baptists in the United States." More news.

He next goes on to enumerate the *heresies* that are held by the Baptists. With the help of a fruitful imagination he makes out about *thirty ;* less than one for each Baptist denomination. We notice a few of the most prominent heresies which this Tract writer charges us with.

"That Christ is not God, but a mere man, or a creature, and therefore not to be worshipped."

"That the soul of an infant perishes with its body, never to be revived."

"That the old Testament is abolished, and the New is the only rule of faith."

"That infants should not be baptized." One truth.

"That all men are equal, and should have all things in common."

"That polygamy is lawful."

"Look at their history,—blood, rapine and licentiousness."

These are only a specimen of what the writer styles "*Baptist heresies,*" and which he would have his readers believe are the sentiments of Baptists.

Had this Tract emanated from a Roman Catholic publishing house, we should have considered it in perfect keeping ; but when we read on its title page, "For sale at the Church Depository, and at the Churchman office, New York," we felt more convinced than ever, that Puseyism had already arrived at the threshhold of Papacy.

In Part 2d, the writer attempts to prove that the Baptists are wrong in excluding little children from the "Kingdom of God ;" by which we suppose he means to be understood, their refusal to baptize them. In endeavoring to show the heresy of the Baptists in this respect, he finds it necessary to prove first, that baptism was a sacrament in the Jewish period of the Church ; and here he actually has recourse to the BIBLE. But *such* proof ! Here it is :

> The institution of the Sacrament of Baptism among the Jews, took place as recorded in the following passage, wherein, according to the uniform interpretation of the Jews, God commands Moses to *baptize* the people :
>
> "And the Lord said unto Moses, Go unto all the people and *sanctify them* to-day and to-morrow ; and let them *wash their clothes* and be ready against the third day ; for the third day the Lord will come down in the sight of all the people upon Mount Sinai."—Ex. xix. 10, 11.
>
> The command of God to Moses, then, was that he should spend two days in *sanctifying* all the people, that is, *causing all the people to be baptized.*

We make a short extract from the "Concluding Observations," as it appropriately comes under the head of "*news,*"

> The Baptists being aliens from the Church of Christ, and refusing to *enter in* and be enrolled among the Lord's covenanted People ; and rejecting God's three-fold ministry, and also preventing many others, especially little children, who, but for the Baptist theory, would have *entered in* and become members of Christ's Kingdom ; it deserves all serious consideration, whether to them be not applicable our Saviour's language to the lawyers, "Ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered :" or that to the Scribes and Pharisees. "Ye shut up the Kingdom of Heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering, to go in."

Here is another item of *news :* "Little children, but for the Baptist theory, would have *entered in*, and become members of Christ's Kingdom." How very cruel on the part of the Baptists to *invent a theory* that acts like a bugbear to *little* children, and prevents them from entering into the kingdom of Christ.

We suppose the writer must have had an unusual interest in the *conversion* of *little* children, when he wrote his tract, for he informs us that it was done on the "Festival of the conversion of St. Paul, A. D. 1843."

Dedication at Middletown.

The new, spacious, and beautiful meeting house erected by the First Baptist church and Society in the city of Middletown, was dedicated to the worship of God, with appropriate religious ceremonies, on Wednesday the 6th instant. The exercises throughout were marked with an unusual solemnity and impressiveness, and as the day was a charming one, the building was thronged with an attentive and delighted audience. The sermon, which was preached by Rev. R. R. Raymond, of this city, was a chaste and elegant production, abounding in fine thoughts felicitously expressed, and admirably adapted to the circumstances of the occasion. The services were, in a high degree, instructive and interesting, and we sincerely hope that they may result in extensive and permanent benefit to all who were present.

Ordination at Middletown.

On Wednesday afternoon last, the 6th inst., brother WILLIAM G. HOWARD was ordained as pastor of the First Church in the city of Middletown. Brother T. C. Teasdale was called to the chair ; br. W. Geo. Miller to be clerk. The council was composed of brethren from the

First Church, Hartford, J. S. Eaton and J. B. Gilbert.

Second Church, do., R. R. Raymond.

Second Church, Suffield, D. Ives, A. Burnham and W. Fuller.

Meriden Church, H. Miller, G. Birdsey and A. Hall.

Essex Church, W. G. Miller and R. P. Williams.

First Church, New Haven, T. C. Teasdale and J. B. Davis.

Second Church, do., E. T. Winter, H. Allen, and G. A. Gorham.

Brethren J. Cookson, of the Fourth street Ch., New York, and L. H. Wakeman, were invited to sit with the Council.

The services on the occasion were as follows : Reading the Scriptures by E. T. Winter. Introductory prayer by W. G. Miller. Sermon by D. Ives, from 2 Cor. iii. 6—*Able ministers of the New Testament.* Ordaining prayer by H. Miller.—Charge to the candidate by J. Cookson. Right Hand of fellowship by J. S. Eaton. Address to the church by T. C. Teasdale. Benediction by the Pastor.

The sermon of brother Ives was remarkable for its simplicity and appropriateness, and the admirable sentiments it expressed. The congregations through the day were large and respectable ; multitudes came together to see the new house, and to be present at its dedication in the morning.

M,

REV. J. S. ANDERSON.—This gentleman, who is known to the Baptist denomination in this State, as the former pastor of the church at Stonington, resigned the pastoral charge of that church about the first of April, the state of his health requiring, as he stated to us in a letter at the time, a change of climate. Since that time, circumstances have transpired which the cause of truth requires should be made public. Mr. Anderson married a widow lady a number of years since who was possessed of a fortune of some forty thousand dollars. This lady had two children, a son and a daughter.—Mrs. A. died about eighteen months since, leaving her property to her children, both of whom, we believe, were of lawful age at the time of her decease. It has since been ascertained that Mr. Anderson was married to his step-daughter in the latter part of July, while on a journey from home. On their return to Stonington, they were greeted with any thing but a welcome reception. They have since left the place. The church of which he was formerly pastor, and still a member, met in church meeting, and unanimously cut him off by withdrawing the hand of fellowship.

The above facts were related to us by a member of the Stonington church, and may be relied on as correct.

We are not among those who would condemn Mr. Anderson unheard. Let him have a fair and impartial hearing before an Ecclesiastical Council. Let the *crime* of marrying a step-daughter, or a deceased wife's sister be thoroughly investigated, and if there *are other charges* against Mr. Anderson, let them be proved, and then the community will be enabled to decide upon the transaction correctly.

We present the following letter to our readers as an item of news—of the movements of the day—not holding ourselves responsible for the sentiments of the writer. We would state here, as we have done once before, that we take no part in *party movements*, but merely lay before our readers facts as they transpire, leaving them to be the judges of the merits of the several parties. In this light, we believe the letter will be read with some interest, inasmuch as it corrects some mis-statements, which have appeared in the secular papers, besides giving a faithful view of the meeting at Buffalo.

[Correspondence of the Secretary.]

National Liberty Convention.

BUFFALO, Sept. 1, 1843.

BR. BURR,—The National Liberty Convention convened in this city on the 30th ult., and after a most interesting session of two days, adjourned at a late hour last night—or perhaps I should say, at an early hour this morning, as it was about half past one before its business was concluded. It has occurred to me that a brief summary of its proceedings would not be unacceptable to yourself or your readers, and I therefore avail myself of a leisure hour to give a skeleton report of the Convention, which is submitted to your disposal.

The place of meeting was in the Park, in a central and pleasant part of the city, beneath a large Tent, capable, it is said, of accommodating 5000 people. All the free states, with the exception of New Hampshire, were represented by delegations more or less numerous—not less than a thousand delegates in all. I have never attended a Convention that embraced a greater amount of talent than did this. Many of the most distinguished champions of the anti-slavery cause were present—among whom I recognized Alvan Stewart, and Wm. Goodell of New York, Prof. Wright, Rev. Mr. Pierpont and Hon. William Jackson of Massachusetts. Rev. Owen Lovejoy, a brother of the martyr, of Illinois, Samuel Lewis, Esq. of Ohio, Dr. Lebroyne, of Pennsylvania, Gen. Fessenden of Maine, and many others well known to the public for the ability and zeal with which they have contended for the rights of man.

The Convention was called to order by Alvan Stewart, Esq. of Utica, and opened with prayer by the Rev. Mr. Suyder of Genessee county, N. Y. A committee of one from each State was appointed to nominate officers for the Convention, who subsequently reported as follows, which report was unanimously adopted :

President—Hon. LEICESTER KING, of Ohio.

Vice Presidents—Hon. Samuel Fessenden, of Me. ; Hon. Titus Hutchinson, of Vermont ; Hon. William Jackson, of Massachusetts ; Hon. Thomas C. Love, of New York ; Samuel McFarland, Esq. of Pennsylvania ; Samuel Lewis, Esq. of Ohio ; Dr. Charles V. Dyer, of Illinois ; William H. Burleigh, of Connecticut.

Secretaries—L. P. Noble, C. B. Ray, Elizur Wright, Owen Lovejoy, T. B. Hudson.

The President, upon taking his seat, made a brief and neat speech. A business committee was appointed, and during its absence, the convention was eloquently addressed by Samuel Lewis, Esq. of Ohio ; a bold and original thinker, and one of the most effective speakers I have ever listened to. A Liberty song was then sung by Mr. G. W. Clark, a popular vocalist, who has devoted his fine powers as a singer and composer, to the interests of humanity as they are involved in the progress of Temperance and Liberty throughout the land. This closed the forenoon's proceedings, which had been listened to by some 2000 people.

In the afternoon, not less than 3000 people convened in the great tent. The session was opened by prayer, as was every subsequent session—the business committee reported in part—when we were gratified with some fine speaking by President Nevin, of Athens College, Ohio, Rev. C. T. Torrey, of Albany, Alvan Stewart, Esq. of Utica, H. H. Garnett, of Troy, and others. Mr. Garnett is a full-blooded colored man, and his speech was a demonstration of what the colored man can *do* and *be*, when opportunity is given him for the development of his powers. Some able speakers had preceded him, but no one had excelled him. He was listened to with profound attention, as in the most masterly manner he vindicated the policy of the Liberty Party, and answered some of the popular objections which are urged against it.

The speaking was interspersed by Liberty songs, sung by G. W. Clark, of Victor, and C. H. Wheaton, of Syracuse. These songs were selected, for the most part, with reference to their poetry as well as to their sentiments, that they might not offend the intellectual taste while they accorded with the moral sense of abolitionists generally.—Among them were Whittier's "Stanzas for the Times," "Slave mother's Lament," and "Yankee Girl," Burleigh's "Song of the Abolitionist," Montgomery's "A Poor wayfaring man of Grief," and kindred productions.

The gathering in the evening was immense—probably not less than 5000 persons being present. Elder Galusha addressed the throne of grace, and an appropriate song was sung by G. W. Clark. Addresses were then made by Gen. Fessenden of Maine, Rev. John Pierpont, of Boston, Samuel R. Ward of New York, and Prof. Hudson of Ohio—all excellent in themselves, though of different degrees of merit. General Fessenden, who stands at the head of the Bar in his native State, and is deservedly popular as a Christian lawyer, is a calm, logical, solid reasoner, who interests the audience by his matter rather than by his manner, and leaves upon their minds a favorable impression of his candor, intelligence, and good sense. Of Mr. Pierpont I hardly need say a word, for his reputation for poetry, oratory, and boldness as a reformer is already as wide as our land. The theme of his discourse was the superior claims of God's law to all man-made statutes,—a proposition which will be admitted in terms by every professed Christian, but which is practically denied by multitudes who call themselves the followers of the Lord. Samuel R. Ward is a colored preacher, who is settled over a white congregation in Butler Co. N. Y. He has no intermixture of European blood, but is as black as a midnight without stars—yet I think I have never seen a nobler specimen of MAN than he furnishes. He is still young—but 26 years of age—tall, well formed, and of the manliest bearing. In his quiet self-possession, his severe simplicity and absence of all affectation, you can see his consciousness of power. Without hesitation, I pronounce his speech the ablest of the evening—and this is no meagre praise where such men as Fessenden, Pierpont, and Hudson, delighted the audience with their polished and lofty eloquence. Yet

I am not alone in my appreciation of Mr. Ward—I heard many capable judges avow the same opinion.

The greater part of the forenoon session of the following day was devoted to the business of nominating candidates for the Presidency and Vice Presidency, to be supported by the Liberty Party in 1844. The vote was taken by states, each state represented being entitled to cast as many votes as it has members of the electoral college. Pending this business, excellent letters were read from J. G. Birney and Judge Jay. Mr. Birney, though he had received the nomination of the party in 1841, wished the question to be considered still as an open one, and expressed his concurrence in the decision of the Convention, whether his name or that of another man should be its selection. The letter of Judge Jay was in answer to one that had been written him, asking him if he would receive the nomination for Presidency if tendered him. He avowed his identity with the Liberty Party, deprecated the changing of candidates except for the most satisfactory reasons, and urged the claims of Mr. Birney to the nomination. The reading of these letters was frequently interrupted by bursts of applause. The Convention then proceeded to ballot for candidates, and the first balloting was unanimous for James G. Birney as President, and Thomas Morris as Vice-President. The declaration of the vote was received with three most hearty cheers. Then stillness fell upon the vast multitude, as the Rev. John Keep of Ohio, in clear, simple and fervent language, returned thanks to Almighty God for the good feeling and unanimity that had characterized the Convention, and implored the Divine blessing upon its proceedings, upon its objects, its instrumentalities, its candidates, and upon the slave, the slaveholder, and the country at large.—The scene was deeply affecting and solemn, and few were there who could not feel the contrast between this and ordinary political gatherings. G. W. Clark then sung an excellent song, composed for the occasion by Prof. Wright, the popular translator of La Fontaine, and set to music by Mr. Clark himself during the balloting for candidates. The song, the music and the singing were worthy of each other—all excellent, and all received by the vast auditory with the heartiest cheers.

The afternoon session was principally devoted to the consideration and adoption of resolutions declarative of the principles, objects and measures of the Liberty Party, taking high moral and religious ground, in opposition to the narrow expediency notions which too often control the operations of political parties. A resolution to raise $300 to defray the expenses of the Convention, including the publication of its proceedings, was introduced, and pending its discussion, the sum of $350 was raised. President Nevin and others made appropriate addresses, which were listened to with evidently gratified attention.

The concourse in the evening was quite as large as it had been on the previous evening—probably not less than 5000. The great speech of the session, and I am disposed to add, of the Convention, was given by the Rev. Owen Lovejoy, of Illinois. It was a magnificent exhibition of eloquence, and portions of it called tears into eyes unused to weep, especially when he alluded to the martyrdom of his lion-hearted brother, and the vow which he solemnly made, kneeling by that brother's side while yet the warm blood trickled from his heart, that never while life lasted would he give over his opposition to slavery. Nobly has he kept his vow, and may God help him to keep it unto the end.

Henry B. Stanton, Esq. of Mass. also delighted the audience with a most eloquent address, in which he vindicated the Liberty Party, and exhibited in a clear and graphic manner, the paralyzing influences of slavery upon national prosperity. S. S. Foster and Abby Kelley, though not members of the Convention, requested liberty to speak, which was granted. They expressed a strong desire that there might be no contention between "Old organization" as it is called, and the Liberty Party, and both denounced in terms of strong indignation the course of the Anti-Slavery Standard under the superintendence of David Lee Child. Their desire that there might be no conflict among abolitionists was heartily responded to by the Convention. The evening session continued till after one o'clock, many hundreds remaining to the hour of adjournment. A great quantity of business was despatched, and a concluding address delivered by the President, which was replete with good sense, statesmanlike views and sound morality. The Convention was adjourned by the singing of an affecting hymn and prayer by the Rev. Owen Lovejoy.

I have, of course, given you but an exceedingly meagre report of this most important meeting, and have neither time nor space, even if you could afford me room, to add my own reflections. One thing, however, I will say in conclusion. Though the meeting was called *political*, it was such a political meeting as I never before attended. There was none of the slang of partisan politics there—none of the vituperation which too often characterized political controversy. A solemn, religious feeling seemed to pervade the entire assembly—most of the delegates were religious men—many of them ministers of the gospel.—Prayer was frequent and fervent, and constant reference was had in the discussions to the authority of God's law and the claims which He has upon the services of his creatures. Happy would it be for our country were all political action thus sanctified by prayer, and carried forward in view of our obligations to honor God at the ballot box as well as in his sanctuary, or in the place of secret prayer. Then might the blessing come upon us which is promised to that people whose God is the Lord.

Yours truly, M. Y. H.

Review of Dr. Lynd.—We have received a copy of Rev. J. B. Cook's Review of Dr. Lynd, on the Second Advent of Christ. It is divided, like Dr. L.'s pamphlet, into seven sections, each treating upon some one of the positions laid down by Dr. L. We have looked over its pages, but find no new arguments in favor of the Second Advent in 1843. If there are errors of opinion on this subject, we most earnestly hope, that not only Dr. Lynd and Elder Cook, but all others, may yet learn the truth as it is revealed in the Holy Scriptures, and thereby be enabled to give it its proper place among the truths of Christianity.

Agents in Suffield.—Mr. David Hanchet is our agent for the First church in Suffield, and Mr. Chauncey Sheldon for the Second Church. These gentlemen are authorized to receive payment for the Secretary, to procure new subscribers, and transact all other business relating to the same.

Mr. Ing, the broker, who pretended to have had 15,000 dollars stolen from him at Frederick, Md., has confessed that he *stole* it himself, and has given up the money.

Christian Watchman.—The Rev. E. Thresher, who for about a year past, has been engaged as editor and publisher of the Watchman, announces in the last number of that paper, that his connection with it is closed, "in consequence of a certain contingency which has now resulted in a re-conveyance of the paper." Mr. Nichols, the former publisher, whose health is so far restored as to enable him to resume the accustomed duties of the office, is again the publisher.

Organs.—The South Baptist church have placed an organ in their church, which was used for the first time last Sabbath. We are no great judges of music, but we believe this will prove to be the sweetest toned organ in the city, and there are already some half a dozen in the different churches.

Singing is one of the most important parts of divine worship, and if instrumental music must be used as an accompaniment, we agree with the editor of the New York Baptist Register, that "organs are far less objectionable than the array of fiddles and other instruments sometimes are."

The epidemic at Rondout, N. Y., which was supposed to be, and probably was, yellow fever in a mitigated form, has nearly or quite subsided.—Several physicians who have examined the symptoms, &c., of the disease, pronounce it a "bilious remittent fever." It first made its appearance there soon after a vessel from New Orleans with yellow fever among her crew, touched at Rondout.

The Cattle Show and Fair of the Hartford County Agricultural Society will commence in this city on the 26th of Sept. inst., and continue four days. See a notice in another column.

State Conventions.—The Democrats and Whigs have both called Conventions through their respective Committees, for the purpose of nominating a ticket for State officers, choosing delegates to their National Conventions, to be held next Spring, &c. The Democrats hold their meeting the latter part of October, and the Whigs early in November.

Selected Summary.

Shipwreck and Loss of Life.

The Saco Democrat contains the following particulars of the loss of four men from a schooner belonging to Kennebunk port, which has already been mentioned in our paper. It appears, too, that fears are entertained for the safety of another vessel, in company with the one which suffered such loss. Many of the enterprizing seamen of Kennebunk have found a watery grave within the last two or three years:—

"Arrived at Cape Porpoise, August 25th, fishing schooner Araunah, from Bay Chaleur. On Sunday, August 30, the Seal Islands bearing North, 30 miles distant, the Araunah experienced a heavy gale of wind, during which she shipped a sea, staving in her bulwarks, rails and stanchions, and washing from her deck the skipper and four men.—One of the men being entangled in some rigging, was saved with the assistance of the two who were left on board. The others were lost, viz.:

Eli Hutchins, skipper, aged 43 years.
Eli Hutchins, Jr., aged 24 years.
John Hutchins, aged 15 years.
Joseph Wilder, aged 30 years.

The Araunah sailed from the Bay in company with the schrs. Echo, Hutchins; Louisa, Grant; and James and Henry, Silas Pinkham, all of and for Cape Porpoise. The Echo and Louisa have arrived, but the James and Henry had not been heard from up to the evening of the 1st Sept. She was in company with the Echo previous to the gale, and well grounded apprehensions are entertained that she was lost, with all on board, during the gale of the 20th.—The crew of the James and Henry consisted of seven persons."

Fitchburg Railroad.—The construction of this Railroad is now going on rapidly for the first twenty-six miles—and a considerable portion of that section will be ready for travel in the course of the present year. Contracts have been made for the grading of the whole road to Fitchburg—to be completed, as we learn, in the course of the year 1844. Great exertions are making, by persons on the route, to extend the road at once, from Fitchburg, to Bellows Falls in Vermont.

The proprietors of the London Times newspaper have expended about $60,000 in bringing steam printing to perfection.

The Ice Company at Fresh Pond are erecting a new brick building, at a cost of $30,000. It is 200 feet by 177, with walls 40 feet high, and a corresponding roof.—*Bost. Atlas.*

A barn belonging to Mr. J. A. Pickering, at Newington, N. H. was struck by lightning on Sunday last, and with its contents entirely consumed.

Capt. Zenas Crowell, of West Dennis, was killed on Thursday last, by a blow from the boom of his own vessel, (the schooner Silver Spring,) caused by a collision with a Hingham schooner.—*Bost. Adv.*

Mrs. Hoyt was drowned while fording the river in a canoe at Westport, Ct. with her husband, a few days since. Her husband saved himself by clinging to some bushes.

Washington Monument Association.—The new association was organized on Tuesday at the Mayor's office, and is now prepared to do business agreeably to the provisions of its charter. Col. John Trumbull (formerly Aid of General Washington) was elected President; Hon. Robert H. Morris (Mayor) Vice President; Nicholas Dean, Esq., Secretary; and Moses H. Grinnell, Esq., Treasurer.

The journeymen tailors of Boston have 'struck' for higher wages. They had a large and enthusiastic meeting in Washington Hall on Monday, at which a relief committee was appointed, and a procession was had. Their wages are said to be only three or four dollars a week—working sixteen hours a day. The Advertiser learns with pleasure that they have taken one good step toward obtaining better wages—they have all *joined the Total Abstinence Society.*

Rapid.—A gentleman travelled from New York to Cincinnati last week, by way of Baltimore and Wheeling, in 99 hours.

The Rev. Albert Barnes, of Philadelphia, has declined the recent call to the Auburn Theological Seminary, at Auburn.

About half past 10 o'clock last night, the splendid railroad bridge across Beargrass Creek, erected some four or five years ago by the Lexington and Ohio Company, at a cost of $27,800, was destroyed by fire. The bridge was undoubtedly set on fire in several places.—*Louisville Journal.*

An Irishman committed suicide on Sunday night, in a house on Cerre, between Sixth and Seventh streets. He placed a gun to his forehead and discharged it with his toes. His wife was sleeping in the next apartment, but heard nothing of the disaster until morning.—*St. Louis Rep.*

The actual amount of money obtained by Saunders, we understand, was $28,500; and the precise sum recovered in this city was $25,450.

The Daily News, published at Madison, Ia., states that during the last six months *forty brick buildings have been completed*, and eight or ten more are under way. This would add about three hundred to the population. At this rate Madison will soon be an important city. Its position is good.

A large and valuable barn belonging to Benjamin Mazzy, Esq. at Lexington, Mass. was with its contents of sixty or seventy tons of hay, burned to the ground on Monday morning.

Circular of the Committee of Arrangements of the Hartford County Agricultural Society.

The Exhibition and Fair of this Society will take place at the City Hall, Hartford, on the 26th, 27th, 28th and 27th of September inst.; the Cattle Show and Plowing Match on Friday the 29th, on grounds selected for the purpose, and an Address will be delivered before the Society by Francis Gillette, Esq., at the Lecture Room of the Centre Church, on the same evening commencing at 7 1-2 o'clock.

Articles offered for premium on Domestic Manufactures, Agricultural Products, Products of the Dairy, Horticulture, Floriculture, Agricultural Implements and Machines, Fine Arts and Arts, must be presented for entry on the Society's books at the City Hall, on or before Monday the 25th, under the control of the Committee. The morning of Tuesday, the 26th, will be occupied by the Committee in completing the arrangements of the articles for exhibition, and by the Committees on Premiums, in deciding their respective merits.

Premiums in money, gold and silver medals, Diplomas, &c., will be awarded to the several successful competitors, and public annunciation of the same will also be made soon after the several Committees have handed in their reports.

To the members, all others friendly in promoting the objects of the Society, would the Committee appeal to render this Exhibition far more interesting than any which has preceded it; and they call upon the several town committees, in every town in the county, to use their exertions, by personal application in their respective neighborhoods, by circulating the several publications of the Society, and in attending to the distribution of handbills in places the most conspicuous, and generally giving information for promoting the interests of the Society.

To the Agriculturists, Horticulturists and Florists of the county of Hartford, the Committee invite to send in from the field, the dairy, the orchard, the garden and the greenhouse, specimens from all their various productions, making an exhibition both pleasing to the eye, and agreeable to the taste.

The cotton and woolen manufacture being identified with the prosperity of the State, the Committee trust they shall receive such specimens as may fully represent the importance of those great branches of American industry—and they solicit from manufacturers from *all parts* of the State, to send in samples of such articles as they usually manufacture, and of the various colors and qualities, and demonstrate to the public the high state of perfection to which those manufactures have already attained.

From the manufacturers in iron, steel, brass, and other metallic substances, would the Committee invite particular attention, and solicit from all specimens of their skill in all the various departments of mechanism.

To the Mechanics and Artizans of every description, the Committee solicit and invite to send in all their various branches of business, both useful and ornamental, specimens in skill, in mechanism, labor-saving machinery, implements of husbandry, new models and machines of every variety, and demonstrate that our own Connecticut can compare favorably with any other part of the country in the Mechanic Arts.

Specimens of Silk, either on the cocoon, reeled, or in the manufactured article, are solicited; they merit and will receive particular consideration.

From all the various branches of the Fine Arts, would the Committee invite specimens of skill, which have heretofore contributed so much interest in making the exhibition pleasing to the eye.

From the ladies especially would the Committee invite their continued favors, and specimens in every variety of their beautiful handiwork, in the manufacture of household and other articles, both useful and ornamental, and which contribute so much to make the *Fair attractive.*

By a vote of the Society, they invite competition from all parts of the State, (except on the products of soil and stock) for the Society's premiums. The Committee therefore solicit from our mechanics, manufacturers and artizans from every part of the State, to forward specimens to them, and it is desired by the Committee, that the name of the maker, together with the price of the article, and the place where the same may be purchased, may accompany each specimen, as it is as advantageous to the vender and a convenience to the purchaser—therefore the Committee would impress upon all the mutual benefit derived from these annual exhibitions. They serve as a stimulus to excel in all the various productions of the farm, the manufactory and the mechanic shop, and by bringing so great a variety together, induces purchasers to examine where they may best procure such articles as they may require, and by such means furnish a sure sale of many articles otherwise unknown.

In closing, the Committee would appeal, in the name of the Society, to that public which has heretofore sustained them, and they confide to that public in assisting them in carrying forward and improving those great interests of productive labor, which make a *nation* independent, and a *people* happy.

S. B. HAMILTON,
CHARLES COLLINS,
JAMES L. HOWARD,
PERRY SMITH,
CHARLES MYGATT, } Committee.

Hartford, September, 1843.

From the Boston Mail.

Arrest of the Great New York Forger in Boston.

Mr. Constable Clapp having received notice that Henry Saunders, Jr., who committed the late extensive forgeries in New York, had probably come to this city, together with a full description of his person, soon placed himself on the rascal's track.

After tracing him to several places, Mr. Clapp at length succeeded, about 5 o'clock P. M., in arresting the offender on board the ship Loo Choo, at the Lower end of Commercial wharf, in which he had taken passage for New Orleans, and was to sail the first fair wind.

On being arrested, Saunders immediately delivered up about $2000 in gold. His trunks, which he had already on board, were taken possession of, and the prisoner conveyed to Leverett street jail. We do not learn whether his trunks have been searched, or whether any confession had been made by him.

Saunders will be conveyed back to New York as soon as the proper papers are made out.

Saunders has since been put under bonds of $35,000, in Boston, to await the requisition of the Governor of New York.

From the New Haven Courier, Sept. 11.

Still another Forgery!—City Bank Defrauded!!

When recording the forgeries in New York and Massachusetts the other day, we scarcely expected to be called to describe a case of forgery in New Haven. Some five or six months since a man by the name of Whittmore, from New York, associated himself in business with Mr. Burr, and began the manufacture of Percussion Quills, as they are called, for the Government. They occupied rooms in Brewster's large carriage factory at the foot of Wooster st. and Whittmore recently furnished a house on Green street with elegant furniture, bought on credit of the manufacturers. In addition to this, various grocers, hardware dealers and dry good stores in Chapel street have all been put in for generous sums, the loss of which is almost inevitable, as the fellow has absconded, and little or nothing can be found in the shape of property.

Whittmore, it appears, made representations to Burr, some months since, that he had a contract with the Government for making "Primers," or Percussion Quills, at $50 per 1,000, when in fact $15 was the sum they offered. This led Burr to engage in the business and advance $1,000 capital. Things went on prosperously until last week, when in consequence of some suspicious conduct and absence from business, Burr was led to visit Whittmore's house, where he found his furniture packed and ready for removal. Some plausible pretext for this was given, but a creditor learning the fact, became alarmed and put an attachment upon his goods. In the meanwhile Whittmore disappeared, leaving his wife behind.

Whittmore is the inventor and patentee of the "Friction Primers, an article used for exploding artillery, and the contract of $25,000 with the Government was supposed by Burr to be nearly completed. They had about 100 hands employed. During the last few months, $2,400 have been obtained at the City Bank, and Navy orders or drafts given by the Naval officer at Brooklyn on the Navy Agent in New York, lodged in the Bank as collateral security by Whittmore. One of these drafts became due some days since, and not being paid to the Agent in New York, this led the Cashier, Mr. Pardee, to visit that city on Saturday. The papers were then laid before the officers who drew the drafts, and also the store keeper who signed them at Brooklyn, and they instantly pronounced them *forgeries!*

Whittmore has disappeared, and it is now ascertained that Burr, who advanced the capital and has been the efficient partner in the business, is the dupe of this man, and is a great sufferer by him. The money obtained at the City Bank has been used in paying hands and other expenses connected with the business, but it cannot be ascertained whether any of the articles manufactured have been sold, as only a portion of them were found in New York. It appears farther that Whittmore is connected with another establishment up the North River, and there is every reason to suppose that he has forged other orders on the Government, for large amounts, which have not yet come to the light.

Whittmore's wife has conducted in a singular and suspicious manner. After her husband pretended to leave for New York early last week, but returned to the house, she secreted him there, and insisted that he was absent, until he was found by his partner. She is represented as young and beautiful, but undoubtedly she is an accomplice in his rascality. The officers here and in New York are in full pursuit of the culprit.

Marriage Extraordinary.—The Norfolk Herald chronicles the marriage of a young cripple, 25 years old, to a widow lady, about 60. The bridegroom has to be carried about in the arms like an infant, and is quite as helpless in almost every other respect—while the bride is a woman worth some $25,000. "Every one to his taste," adds the Post.

A man named David Smith was committed to jail in Springfield, on Saturday last, for shooting at a boy whom he supposed trespassing on a neighboring melon patch. The boy was not seriously injured.

The locomotive attached to a freight train on the Housatonic Railroad, ran off the track near Stepney, on Monday, by which the engineer, Mr. Walter Sterling, had a leg broken.

A large caravan of Santa Fe traders left Independence, Mo., on the 24th, with a strong escort of U. S. troops—strong enough, we hope, to capture every Texan land pirate on the western prairies.

The Free church at Louisville, Ky., was burnt on the 25th of August.

Curiosity, though a busy creature in asking questions, satisfies herself with the most indistinct replies, and like the jack-o'lantern, often leads men into ditches.

The Royal Navy.—We find the navy at present to consist of 230 vessels of all descriptions, mounting 3,471 guns, viz: 3 yachts, 14 sea going line-of-battle ships, 31 frigates, 35 sloops of war, 68 smaller vessels, 68 steam vessels, 25 surveying vessels, (including 9 steamers,) 9 troop ships, 1 hospital ship, and 10 stationary guard ships.

	Guns.
Our force at home consists of	780
Mediterranean,	653
Brazils,	451
East Indies,	566
Cape and Coast of Africa,	293
North America and West Indies,	315
Particular service,	232
Surveying,	120
Troopers,	58
Lakes,	3
	3,471

This is an augmentation of 8 vessels, but a reduction of 384 guns, since the commencement of the year.—*Hampshire [Eng.] Telegraph.*

Marriages.

In Bloomfield, on the 6th inst. by Rev. A. Gates, Mr. Gustavus West, of New Britain, and Miss Mary Kelsey, of Bloomfield.

In Glastenbury, on the 23d ult. by the Rev. James Smith, Mr. Charles O. Willis, of Manchester, and Mrs. Caroline Myers, of this city.

In Bolton, on the 4th inst. by Rev. Mr. Ely, Mr. Chauncey Goodrich, and Miss Julia T., daughter of Asa White, Esq.

In Windham, on the 4th inst. by Rev. H. Bromley, Mr. William Franklin, and Mary E. Barrett, both of Willimantic.

In South Glastenbury, on the 4th inst. by the Rev. Warren G. Jones, Daniel W. Brigham, of Willimantic, and Miss Abbey E. Brownell, of the former place.

In Suffield, Aug. 30th, by Rev. D. Ives, Mr. Henry E. Mussey, of Elyria, Ohio, to Miss Caroline M. Kendall, of Suffield.

Deaths.

In this city, on the 12th inst. Mrs. Fanny W. wife of Mr. Valentine Best, aged 38.

In North Granby, Aug. 10, Mrs. Abigail A., aged 33, wife of Elizur Merriam.

In West Suffield, on the 20th ult, Mrs. Hannah King, aged 97, wife of the late Dan King.

In Danbury, Sept. 5, Mrs. Esther, wife of Mr. King Comstock.

In East Hartford, on the 2d inst. Sylvanus Wing, son of Mr. Timothy Deming, aged 3 years.

In Southington, Aug. 15, Sarah, wife of Mr. Amos Newell, aged 69. Her death was occasioned by being thrown from a waggon.

In Buffalo, on the 23d ult. at the residence of Rev. A. T. Hopkins, Miss Julia Ann Hopkins, late of this city.

In Southwick, Mrs. Eunice Parsons, aged 74, widow of Oliver Parsons, late of Suffield.

In East Windsor, on the 6th inst. of consumption, Mrs. Lavinia J. Pearl, wife of Mr. Elam Pearl, aged 33.

Receipts for the week ending Sept. 13.

J. Shailer, 1 50; D. Augur, 1 75; Amos Worthington, 8 00; M. Smith, 50; Elizabeth Parsons, 1 50; E. & J. Merriam, 1 75; W. Upson, 1 75; A. Morgan, 1 75.

New London Association.

The twenty-sixth anniversary of this association, will be holden with the Baptist church in Essex, Saybrook, on Wednesday and Thursday, the 27th and 28th, of the present month.

Public service will commence at 10 o'clock, A. M. The introductory sermon will be preached by brother M. G. Clark, of Norwich. A collection will be taken in aid of the deceased associational ministers' widows.

By order of the Association,

Sept. 11th, 1843. W. G. Miller, *Sec.*

New Haven Baptist Association.

This association stands adjourned to meet with the Baptist church in Branford, Wednesday, the 4th day of Oct. next, at 10 o'clock, A. M. Br. H. Miller is appointed to preach the introductory sermon, Br. T. C. Teasdale, his substitute. Br. J. B. Cook to preach the missionary sermon, and Br. M. Batchelor his substitute.

We improve this opportunity for informing the churches composing the association, that it is desirable that the contributions for printing the Minutes be enlarged for the purpose of paying a small arrearage on the last, and defraying the expenses of the present year.

Sept. 5th, 1843. D. T. Shailer, *Clerk.*

Connecticut Literary Institution.—The Fall Term of the Connecticut Literary Institution, at Suffield, will commence on Wednesday, Sept. 6th. This Institution affords the facilities for a thorough education in the common and higher branches of English studies, and in the Languages so far as is necessary for the admission to College, or in a course extended according to the wishes of the student. During the next term, particular attention will be given to such as wish to prepare for teaching. Tuition in English, $4—Languages, $5. Board in commons at cost, varying at different terms from $1 25 to $1 42.

Suffield, Aug. 29, 1843. D. IVES, Secretary.

Country Merchants

WILL find it an object to purchase their books at the Book Store 1st door north of the Centre Church.

Teachers supplied on the most reasonable terms. Books at the above store are generally purchased with *cash*, and will be sold for cash, or *approved* credit, at prices that can hardly fail to give satisfaction to all who favor us with their patronage. John C. Wells, *Agent.*

Sept. 15, No. 27.

PRIVATE INSTRUCTION IN COLCHESTER.

A LADY from New York, having made arrangements to open a SCHOOL in Colchester, Conn., is desirous of receiving a few pupils, not to exceed ten in number. Colchester is pleasantly located, and easy of access, being fifteen miles from Norwich, twenty miles from Hartford, eighteen miles from Middletown and twenty miles from New London. The mansion is delightfully situated, commanding a fine view of the surrounding country. Instruction will be given in all the English branches, together with the classics, French, Vocal and Instrumental Music, Painting, Drawing, and Embroidery. Also, constant attention will be paid to the formation of character and manners. It is believed that a more healthful and beautiful situation, combining more facilities for personal comfort and mental improvement, can rarely be found. Parents and guardians have only to visit the place, to be convinced of its advantages. For further information, terms, &c., application may be made to Rev. Mr. Arnold, Colchester.

References.—Rev. Messrs. Arnold, Mills, and Strong, Colchester, Rev. S. B. Paddock, Norwich; John Olmsted, Esq., Hon. Thomas H. Seymour, S. B. Grant, Esq., and R. D. Hubbard, Esq., Hartford.

Colchester, Sept. 7, 1843. 4w26

Call for an Anti-Slavery Convention in Conn.

Having been appointed by the Convention held at Farmington on the 15th day of June last, "to call future meetings," in pursuance of our appointment and after mature deliberation and consultation, we do hereby notify ministers and christians of all denominations in this State, that a Second Convention will be held at Middletown on Wednesday, the 18th day of October next at 10 o'clock, A. M.

A sermon will be preached on the occasion by Rev. Mr. Burt, of Canton, or by his substitute, the Rev. Mr. Perkins of Meriden, and an address to the christians of this State will be presented to the meeting by the committee appointed for that purpose at the last Convention, consisting of Joel Hawes, D. D., Noah Porter, D. D., Rev. Jairus Burt, Rev. Mr. Kitchell, and John T. Norton, Esq.

We are assured that a large number of ministers and brethren from the various quarters of the State will be in attendance; and will not *every* brother who feels desirous that the blessings of Liberty and "freedom to worship God," sought and obtained amidst so many perils by our Pilgrim Fathers, may be enjoyed by millions of slaves in this our native land, attend the meeting, and by his counsel and prayers, help to set on foot a course of measures which shall by the blessing of God accomplish so desirable an object. Come then, not for disputation and angry debate, but in the spirit of Him who came down from heaven to earth "to preach deliverance to the captives and the opening of the prison doors to them that are bound."

In behalf of the Committee,

A. F. Williams, Chairman.

Papers in Connecticut friendly to the proposed meeting, will please copy the above call. The N. Y. Evangelist, N. Y. Observer, and Emancipator, are particularly requested to insert the call a few times.—A. F. W.

CHRISTIAN FAMILY MAGAZINE.—The first No. of the 3d volume of this work will be ready for delivery early next week. It will be published monthly at the same price as when published only once in two months. Each number will contain two splendid embellishments—a colored plate and steel engraving. It appears in the most finished style of modern elegance, and as to pay of subscribers, is now the second work in the nation. Subscribers can have their numbers handsomely bound at the close of the year for 25 cts.

The only authorized agency in Hartford, or its vicinity is at the Sabbath school Depository, 1st door north of the Centre church. JOHN C. WELLS.

Hartford, Aug. 24, 1843. 24

THE NEW BAPTIST HYMN BOOK.

JUST published, THE PSALMIST: a new Collection of Hymns, for the use of the Baptist Churches; by Baron Stow and S. F. Smith.

This work contains nearly Twelve Hundred Hymns, original and selected, together with a Collection of Chants, and Selections for Chanting, at the end.

The numerous and urgent calls which have for a long time been made, from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the churches generally, it is hoped will here be fully met.

In addition to the protracted labor of the editors, the proof sheets have all been submitted to the following gentlemen, viz:—

Rev. W. T. Brantly, D. D. of South Carolina; Rev. J. L. Dagg, of Alabama; Rev. R. B. C. Howell, of Tennessee; Rev. S. W. Lynd, D. D., of Ohio; Rev. J. B. Taylor, of Virginia; Rev. S. P. Hill, of Maryland; Rev. G. B. Ide and R. W. Griswold, of Pennsylvania, and Rev. W. R. Williams, D. D., of New York, by whose critical examination and important suggestions, the value of the work has been greatly enhanced.

All of Watts' Hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted, and a large number of hymns heretofore unknown in this country, have been introduced. The distinction of psalms and hymns, usually made in other collections, it will be perceived, has been avoided in this, and all have been arranged together under their appropriate heads, and numbered in regular and unbroken succession.

The acknowledged ability of the editors for their task; the uncommon facilities enjoyed by them, of drawing from the best sources in this and other countries; the great care with which the compilation has been made; the new, convenient and systematic plan of arrangement adopted, gives the publishers confidence in the belief, that this will prove a work far superior in merit to any now before the public.

The CHANTS, and SELECTIONS FOR CHANTING, since the practice of chanting is becoming so general, must be found a very convenient and valuable appendage to the work.

Clergymen, and others, wishing to examine the work, with a view of introducing it, will be furnished with copies for that purpose, on application to the publisher.

GURDON ROBINS,
170 Main Street, Hartford.

July 18. 19

TO MERCHANTS AND PEDLERS.

A RARE inducement is now offered in the sale of a large and desirable stock of goods, the effects of L. B. Childs, deceased, formerly of the firm of Childs & Dickinson. The above goods were selected with care—designed for the Wholesale Trade in this city—nearly all bought with *cash*, at the lowest prices, within the last nine months. The object is to close the business of the estate. They will be offered by the subscriber, No. 233 Main street, directly opposite the old stand of Childs & Dickinson, for the coming 60 days, and sold in lots to suit purchasers at prices lower than can be bought in any market.

J. WING Jr., No. 233 Main street.

Hartford, Aug. 24, 1843. 8w24

Notice.

At a Court of Probate holden at Tolland, within and for the District of Tolland, on the 5th day of June, A. D. 1843.

Present, Loren P. Waldo, Esq. Judge.

IN the matter of the Estate of Eleanor Sparks, deceased. This Court limits the time of six months for the creditors of the estate of the said Eleanor Sparks, late of Willington, in said District deceased, to exhibit their claims to Origen Sparks, of said Willington, administrator on said estate, duly attested and proved or be debarred a recovery. And said administrator is hereby directed to give notice by posting up the same in the town where the deceased last dwelt and also by advertising and publishing the same in a newspaper printed in the city and county of Hartford. Certified from Record.

Tolland, Aug. 17. Joel R. Arnold, Clerk.

BURR & SMITH,
BOOK & JOB PRINTERS, 184 1-2 MAIN ST.

Poetry.

The Missionary Angel.

BY S. F. SMITH.

Onward speed thy conquering flight;
  Angel, onward speed:
Cast abroad thy radiant light,
  Bid the shades recede;
Tread the idols in the dust,
  Heathen fanes destroy,
Spread the gospel's holy trust,
  Spread the gospel's joy.

Onward speed thy conquering flight;
  Angel, onward haste;
Quickly on each mountain's height
  Be thy standard placed;
Let thy blissful tidings float
  Far o'er vale and hill,
Till the sweetly-echoing note
  Every bosom thrill.

Onward speed thy conquering flight;
  Angel, onward fly;
Long has been the reign of night;
  Bring the morning nigh;
'Tis to thee the heathen lift
  Their imploring wail;
Bear them Heaven's holy gift,
  Ere their courage fail.

Onward speed thy conquering flight;
  Angel, onward speed;
Morning bursts upon our sight—
  'Tis the time decreed:
Jesus now his kingdom takes,
  Thrones and empires fall,
And the joyous song awakes,
  "God is all in all."

From the Baptist Advocate.

The Sign of the Cross.

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ."—*St. Paul.*

Lift up the Cross, lift up the Cross,
  Let it surmount each lofty spire,
And beam, the beacon of the world,
  To warn it from eternal fire.
Lift up the Cross, lift up the Cross,
  Let every eye the token see,
And look through it to Him whose blood
  Streamed for us from the atoning tree.

Lift up the Cross! Through all the storms
  Of more than eighteen hundred years,
In changeless beauty, clear and calm,
  The radiant signature uprears!
Unharmed it stands, undimmed it shines,
  And sheds its glory near and far,
God's pillar-light to guide his Church,
  Salvation's bright and morning star.

Lift up the Cross! Rome shall not have
  Our birth-right in that blessed sign;
We still will bear it on the brow,
  We still will bear it on the shrine.
So *that* be ours, and *we* be His,
  All other things we count but loss,
Our single hope—The Crucified—
  Our glory only in the Cross. G. W. D.

A poetic friend of ours, on reading these lines, hastily sketched the following reply, which in addition to other merits, presents the gospel view of Christ and his Cross, in which the believer contemplates, not a piece of wood, the object of reverence to the Romanist and Oxfordian, but Him who was crucified for our iniquities, and raised from the dead for our justification.

"I am the light of the world."—*John* 8: 12.

Not to the symbol of the Cross,
  Nor wood that's hewn from earthly tree,
Nor sainted shrine, nor sculptured stone,
  Should Christians ever bend the knee.
No gilded Cross on lofty spire,
  No shrine bedecked with jewels bright,
Can e'er illume this world of ours,
  As He who came from realms of light.

Raise not aloft, raise not aloft,
  Nor Cross nor Image on your shrines:
God needs not *these* to light His Church,
  For he alone in brightness shines.
'Tis he thus far throughout all time,
  Unchanging ever, beauteous still,
Shines with more lustre than a star;
  And Heav'n and Earth His glories fill.

Then look to Him, alone to Him,
  Nor ask a "birthright in a sign,"
Nor "mark to bear upon the brow,"
  If ye are branches of His vine.
If Christ be ours, and we be His,
  E'en Rome her saints and Cross may claim,
We'll count all things naught else but dross,
  And glory only in His name. C. W. T.

Miscellaneous.

From the Christian Advocate and Journal.

New-York Public Schools.

Practical geometry, recently introduced into the New-York public schools, has produced highly important results. It is such a favorite subject among the pupils, even in the primary departments, as to be used as a stimulus and a reward for well-doing in other lessons. It has also cured many truants, and even drawn boys of the rougher sort from the streets and docks to assiduous efforts for their own improvement, producing by these efforts "Geometrical Albums," or practical, clear, and beautiful illustrations of the highly important, but sadly neglected, science of geometry, admirably fitted to teach others as well as themselves. The members of a school in one of the most neglected districts in the city, who were permitted to devote more than usual attention to the subject, finding their school hours too short for their work, asked and received permission to pursue it after the school closed, also on Saturday, the usual holyday. These were also urgent in requests to their teacher to meet them during the August vacation. On one occasion, under a partial promise to have the room opened at eight o'clock on Saturday, a dozen or twenty boys collected at that hour, and waited till nine o'clock, when they commenced their work, and continued it with great assiduity and earnestness until past twelve o'clock, and then wished the time to be extended for an hour longer.

The whole secret of the interest and attraction found in these exercises is, in one word—*employment*. Their hands, eyes, judgment, imagination, taste, and invention, are employed, vigorously and harmoniously, producing interesting truths for their minds, and visible, tangible, appreciable fruits from their hands. They are also animated with the consideration, worthy of the highest minds, that the fruits of their efforts are widely spread for the benefit of others; as the albums and various illustrations are widely spread into other schools and other countries. They have already been sent in considerable numbers to Mexico and South America, at the special request of individuals from those countries; also to Canada, London, Paris, and various other portions of the globe. As illustrations in this and other natural sciences speak a language of their own, capable of being read and understood by all tongues and nations in the world, they may be sent to advantage to all missionary stations, as they have been already to many of them.

To say nothing of the thorough practical knowledge of a fundamental science connected with nearly every other science, and with most of the arts, the habits of mind produced by the practical exercises in geometry, as pursued in the New York public schools, are of the utmost importance to every man and woman in the world. Among these habits are industry, attention, investigation, and order, as abundantly shown by the facts mentioned. With such habits of mind is a taste acquired for refined pleasures, as is most strikingly shown in the gentlemanly and respectful deportment exhibited in boys but a short time before of the most rough and boisterous manners.

It is worthy of remark, that geometry of a highly practical character was the favorite science of Washington, aiding doubtless in producing the sound judgment, consummate prudence, and wisdom which distinguished the man, and saved his country; adding greatly to the light, liberty and happiness of the human family.

The instruments used in the practical exercises referred to are geometrical diagrams and solids, with various figures, patterns, &c., aided by appropriate explanations by the teachers; also in books on the subject—all the instruments embraced in the general term "geometrical apparatus," which needs only to be known to be used both in schools and families. H.

Prospects of Tractarianism.

From the able correspondence of Rev. A. A. Phelps, in the New York Evangelist, we make the following extract. It is the result of Mr. Phelps' observation upon this subject in England:—

I do not suppose that Tractarianism is ultimately to triumph even in the Establishment, much less among the people generally. If I do not mistake, it is still progressing, and has yet to reach its highest point of power and influence. We have not seen the end of it yet. True, Dr. Pusey did on the 14th of May last, boldly preach in Christ's church, at the University, the Catholic doctrine of Consubstantiation; true, a court of inquiry of six Right Reverend Doctors, did subsequently condemn that sermon, and suspend Dr. Pusey for preaching it, from officiating, *within the University*, for two years; if true, well authenticated rumor says, that the court were not a little influenced in their decision by the stout resistance then offering in every quarter to the Factories' Education bill, and by the startling rupture just then occurring in the Scotch establishment, fearing, if some seeming or real check were not put upon the new party, that some serious consequences might await their own establishment.—But what then? What if government does talk against them as occasion serves? They know right well, that the Queen has just introduced the chanting of the service into the Royal Chapel, and that Mr. Courtenay, the newly appointed domestic chaplain, and Archdeacon Wilberforce, the newly appointed tutor of the young heir-apparent to the throne, are both of acknowledged Puseyite principles and tendencies. Dr. Pusey, too, can preach any where else, out of the University, he chooses. He and his party are only stung to fresher activity and sterner zeal by the pressure laid upon them. A new Puseyite newspaper to be started in a few weeks, and a General Committee to sit from time to time, for the promotion of the Tractarian movement, are announced as among their present projected schemes. When, at the recent Commemorative Festival, at Oxford, for the purpose of conferring honorary degrees, it was proposed to confer one upon the Hon. Edward Everett, our present minister at this Court, the Tractarians protested, because, forsooth, he was understood to be a dissenter and a Socinian, and by their violent and tumultuous non-placets, threw the meeting into complete confusion, and broke up the proceedings, the Vice-Chancellor being able only to confer the degree; and now the rumor is, that a member of the Chancery Bar has given his opinion that the degree is null and void, and that the Tractarians are taking legal measures to have it rescinded. They will hardly succeed in this. It is obvious, however, that the rebuffs with which they have hitherto met, have by no means struck them dumb, nor induced a surrender. They are yet in the field.—Two editions, of 6000 each, of the obnoxious sermon have already been exhausted, and a third is forthcoming. Upwards of 3000 copies have been sent to Ireland, and on their first appearance, the demand was such, that the printer could not work them off fast enough to meet it.

Do not suppose from all this, that Tractarianism is to become, much less to remain permanently dominant, even in the Establishment. It is itself but the reaction of Ritualism, endeavoring to recover itself from the neglect and contempt, into which, by the general progress of Christian spiritualism, it had fallen, and resolved, if possible, on overlaying the world again with its superstitions and mummeries. To say nothing, then, of other difficulties, the day for such a work has gone by. As a reaction, it may, and I think, will reach a higher point of power and influence than it has yet attained, but at that point it is destined to meet the reäction of Spiritualism in turn—a reäction, the more determined from the fresh assault made upon it, and destined, I fondly hope and firmly believe, by the copious effusions of the Holy Ghost, that shall accompany and carry it forward, to extinguish the spirit and to bury the empty forms and superstitious mummeries of its antagonist in the grave of by-gone ages, and of dispensations never to be restored.

Education in the West.

Dr. Beecher addressed the Association on the importance of education in the West, says the Journal, in his best old cataract style! He says:

"The great contest in our country is to be fought in the West: the battle will be long and desperate, but the victory is certain.—One half of the population are connected with no party or sect; they belong to nobody but the devil; but let all the efforts be made which the cause of home missions and education contemplates; let churches be established, ministers be ordained, and all the Leopold foundations of popery and monarchy would be heard of no more, and soon satan would make himself scarce. Ministers should go to the West and give a "call" to the people, instead of waiting to receive one from them. Let them make a beginning in the centre of any flourishing population; let them visit from house to house; interest the people, and establish Bible Classes, and they would soon organize churches, and in five years be better settled than the pastors in New England, and much more likely to stay. 127 young men had been educated at Lane Seminary in 11 years, all of whom had succeeded in the ministry except one, and he not for defect of head or heart, but for the want of a *tongue*, which is indispensible at the West. Dr. Breckenridge, the champion of the Old School Presbyterians, had said the heart of New England beat too strong; the *jugular* must be tied to enfeeble the pulsation; and he had tied it, so that only three New England ministers had crossed the Alleganies for five years; but he had come back into New England two or three times to *hack away* upon the chord which bound the jugular, and the blood began to flow again, and 11 students were going from Andover to Iowa this very year.

Tannahill.

There is something extremely touching in the history of this beautiful lyric poet, who, as a song writer, hardly yields to Burns himself.

He fell a victim to his extreme and uncommon sensibility. Being at a public meeting, where he was almost altogether a stranger, some young men who were near him, began to talk slightly and with ridicule of those works in which he fondly hoped he would live long after his bones had been resolved into their kindred dust. He went home in an agony of soul not to be conceived or described; and having looked out some of his favorite manuscripts, he read them over, and dashed them into the flames. He never smiled nor held up his head afterward. He wandered about among the most gloomy and sequestered solitudes; for the busy hum of society, and the more cheerful aspect of nature, are agony to a bruised and retiring spirit. It preyed upon his mind that the light reckless criticism he had heard was the general opinion of the world regarding his productions. Life became an insupportable burden after his fond day-dreams of renown were dispelled; and, a few days afterward, he was found drowned not far from his native town of Paisley.

Doctrines taught in the Episcopal Church.

Creed of Pius IV.

I, N. N., with a firm faith, believe and profess all and every one of those things which are contained in that creed which the Holy Roman church maketh use of. To wit: I believe in one God, the Father Almighty, Maker of Heaven and Earth—of all things, visible and invisible: And in one Lord Jesus Christ, the only begotten Son of God, and borne of the Father before all ages! God of God; Light of Light; true God of the true God; begotten, not made; consubtantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man. Was crucified also for us under Pontius Pilate; he suffered and was buried. And the third day he rose again, according to the Scriptures; sits at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord, and Lifegiver, who proceeds from the Father and the Son, who, together with the Father and Son, is adored and glorified, who spoke by the Prophets. And (I believe) One, Holy, Catholic, and Apostolic church. I confess one Baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

I most steadfastly admit and embrace Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same church.

I also admit the Holy Scriptures, according to that sense in which our Holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that of these, Baptism, Confirmation, and Order, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic church, used in the solemn administration of the aferesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent concerning Original Sin and Justification.

I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the bread into the Body, and of the whole substance of the wine into Blood; which conversion the Catholic church calls Transubstantiation. I also confess, that, under either kind alone, Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the Faithful.

Likewise, that the saints reigning together with Christ are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration.

I most firmly assert that the Images of Christ of the Mother of God, ever Virgin, and also of other saints, ought to be had and retained, and that due honor and veneration is to be given to them.

I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy Catholic Apostolic Roman church, for the Mother and Mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Unitarian Revivals.

The Christian World (published in the city of Boston,) has adopted the practice of giving accounts of extraordinary attention to religion, furnished by the pastors where the special interest has appeared. These accounts represent, that for several months past, meetings for religious conversation and prayer have been held, in which the members of the church have participated; edifying and consoling each other—that these meetings have attracted the attention of the young—that persons making previously no profession of religion, have been led to express their need of it, and solicit the prayers of the church—that for the accommodation of many who were reluctant to make such public inquiries and requests, subsequent meetings have been appointed with special purpose of giving them a more private opportunity, and that the result has been the addition of a number—in one case, fifty—to the church. Such is their general mode of statement, in which it is plain, that while they almost fall into the measures prevalent in orthodox churches, they take especial care to tell the story in a peculiarly quiet and careful way of their own.

These movements are, we think, to be regarded as evidence of the restlessness which prevails among them in consequence of their unsatisfactory system. What explanations were given these inquirers we are not informed, but of one thing we are sure, that feeble and dim must be the light where the proper doctrine of Christ crucified is not presented. We have examined with some care the writings of Mr. Brownson and others, in the Christian World, and we are satisfied they have not attained the true idea of atonement. They represent that God became incarnate in Christ in such a sense that Christ was especially filled with his influence, and that by his labors and sufferings, Christ became one with the whole race, so that those who seek him may derive a spiritual life from the connection. But the great primary principles of exposure to violated law—of atonement to sustain the honor of that law while forgiveness is conferred, they still reject, so far as we understand them, Hence, their writings abound in mysticism, and a new species of cant, about "life," "deep love of man," "new life," "a great faith," "life and love," &c. They begin to print the term "Holy Spirit" with the capital letters, as they should be.

The uses which are to be made of these facts are several. 1. To recognize the great fact that is now developed, that Unitarianism has been tried and has failed—the clamor of man's moral necessities demands something different, stronger and more life-giving. 2. To mark the difference between every new phase which it may assume in endeavoring to regain its credit between it and orthodox truth, and point out that difference plainly and thoroughly. 3. To treat these inquiring or studious portions of that community with kindness and attention, knowing that there is a real earnest awakening after salvation at the bottom of it. 4. To avail ourselves of every opportunity to place the clear unfolded gospel, with all its firm foundation and positive assurances of pardon and definite terms of salvation fully before them.—*N. Y. Evan.*

The Farmer's Profession.

Princely patriarchs, prophets, kings, philosophers, the great of all ages, have honored agriculture with their particular regard. The pursuit is indeed laborious; but labor is no longer an evil, except in its excess. The cheerful performance of labor by man, has freed it from its original curse. It is now a boon of Heaven—the condition of unnumbered blessings. The farmers calling is full of moral grandeur. He supports the world—is the partner of nature, and peculiarly "a co-worker with God." The sun, the atmosphere, the dews, the rains, day and night, the seasons—all the natural agents, are his ministers in the spacious temple of the firmament. Health is the attendant of his labors. The philosophy of nature exercises and exalts the intellect of the intelligent farmer. His moral powers are ennobled by the manifestations of supreme love and wisdom in every thing around him—in the genial air, the opening bud, the delicate flower, the growing and the ripening fruit, the stately tree—in vegetable life aud beauty springing out of death and decay—and in the wonderful succession and harmony of the seasons:

"These, as they change, Almighty Father! these
Are but the varied God. The rolling year
Is full of Thee.

We are now beholding a mighty moral revolution. Hitherto, glory has been found in the *destruction* rather than the preservation of man.—The history of our race is a history of wars. An age of peace and philanthropy is arising upon us, in which renown will be sought in usefulness.—Justice will be fully done to the benefactors of mankind. Young, and Watson, and Clinton, and Buel, and others, both of the dead and the living, who have laid society under enduring obligations, will receive their share of the public gratitude.—How dim, how fleeting is the fame of the mere warrior, when contrasted with that of the philanthropist. What battles, what fields enriched with carnage, what spoils of victory, or what splendid triumphs, could confer the lasting glory of De Witt Clinton.—*Address of Anson S. Miller, Esq., before the Oneida County (N. Y.) Agricultural Society.*

Hunting the Gift of Episcopacy.

"We can imagine the perplexity of a presbyter thus cast in doubt as to whether or not he has ever had the invaluable "gift" of apostolic succession conferred upon him. As that "gift" is neither tangible nor visible, the subject neither of experience nor consciousness;—as it cannot be known by any "effects" produced by it, (for that mysterious efficacy which attends the administration of rites at its possessor's hands, is like the gift which qualifies him to administer them, as invisible and intangible,) he may imagine, unhappy man that he has been "regenerating" infants by baptism, when he has been simply sprinkling them with water. "What have you lost?" 'Lost?' would be the reply, 'I fear I have lost my apostolical succession, or rather my misery is that I do not know and cannot tell whether I ever had it to lose!' It is of no use to here suggest the usual questions, "When did you see it last?—When were you last conscious of possessing it?" What a peculiar property is that of which, though so invaluable—nay, on which the whole efficacy of the Christian ministry depends—a man has no positive evidence to show whether he ever had it or not! which, if it could be taken away, would still leave him ignorant, not only when, where, and how the theft was committed, but also whether it had ever been committed or not! The sympathising friend might, probably, remind him, that as he was not sure he ever had it, so, *perhaps!* he still had it without knowing it. '*Perhaps!*' he would reply; 'but it is certainty I want.' 'Well,' it might be said, 'Mr. Gladstone assures you, that, on the most moderate computation, your chances are 8000 to 1 that you have it!' 'Pish!' The distracted man would exclaim, what does Mr. Gladstone know about the matter?' And, truly, to that query we know not well what answer the friend could make."—*Edinburgh Review.*

Children's Corner.

Noah's Carpenter.

A gentleman engaged in distributing the bound volumes of the American Tract Society, one day procured the assistance of a boy twelve years of age, connected with the family in which he was a guest. On their return home at night, the gentleman, after a short season of silence, turned to his young fellow-laborer and said,

"William, what do you suppose became of Noah's carpenters?" He thought a moment, and replied,

"I suppose they were *lost*.

"Well, William, what would *you* have done, had you been there?" He immediately replied, "I'd got upon the *rudder!*"

The gentleman then told him that was just as the impenitent world were doing,—seeking salvation in any, and every possible way, but the only, the appointed way—by *repentance* and *faith in the Lord Jesus Christ.* The only way to be saved by the ark was, to believe the preaching of Noah, and enter with him, by the door, into the ark. But instead of seeking salvation from the flood by this only, appointed way, his first thought—when asked what he should have done, had he been there—was, how he could have secured safety by his own contrivance, independent of aid from others. What folly and wickedness do we manifest, by rejecting the only means of life!

At length William inquired of the gentleman why he asked about Noah's carpenters. "Why William, you have been laboring with me to-day in building up the kingdom of the Lord Jesus Christ; but I fear you have no personal interest in that kingdom, and in this respect you resemble those who aided in building an ark for the salvation of others, but neglected to enter it themselves, and were lost." With other practical remarks the time was passed, till they arrived at their home.

Some months after this occurrence, during a revival of religion, that boy was hopefully converted! In relating the circumstances of his awakening and conversion, he referred to the above inquiry respecting Noah's carpenters, and the conversation he had with him at that time, as the means that were especially blest.—*S. S. Visiter.*

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